

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good  
his life for  
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Haugen, Rev. A. K.  
mays

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## 20th Sunday after Trinity GOD'S PURPOSE — SALVATION

Epistle: Rom. 11: 1-12.

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."—v. 11.

Many in the congregation at Rome were Jews. They tended to over-emphasize their physical heritage from Abraham, thanking that because of it alone they were members of God's kingdom. Therefore Paul endeavors to instruct them in the truth, and lead them to accept the righteousness of God, in Jesus Christ.

The Jewish people at Christ's time had, on the whole rejected Him who was to be their Savior. They had fallen from the true faith. Some drew the conclusion that God had cast off His people, and that He loved them no more. This fallacy too, Paul here refutes. It is true that Jesus was a Rock of offence to many of them, and so they stumbled. This however, was not God's fault but a deliberate choice on their part. Some among them had refused to answer Jesus' question as to whether the baptism of John was of God or of men. Thus by not choosing openly for God they were secretly choosing unbelief, and were separated from God by that wall.

Yet, not all were separated from Him. Paul puts forth his own example. He was a member of God's kingdom, and he was an Israelite, as he proves by birth. There was a remnant which had accepted the election of grace. Likewise in the days of Elijah there were seven thousand true followers of God. This they were, not by reason of their physical inheritance, but because they chose to let God give them the gift of faith. So at Paul's time, and so it is still in our time — those who relinquish their efforts towards work-righteousness and accept God's righteousness, are members of His kingdom.

For God to cause the Israelites to fall would be an utter contradiction of Himself. His Word convinces us that He is a God of love, yea, He is very love itself. He who had brought up His people through many tribulations had often seen His people at ebb tide as far as faith was concerned, but He did not cease to love them. Human love often goes to great lengths to reclaim a dear one. God's love goes further. In Isaiah the Lord says "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Paul said that he himself was willing to be accursed if only his people might be saved. Could God be less thoughtful of His people? Indeed not!

God's purpose with all men is salvation. He has no delight in the wicked, but when even His own people failed to believe, then the gospel went to the Gentiles. The situation that obtained in those days among the Jews is being repeated in many places today among the Gentile peoples. Then, the lamp of the gospel was removed from the Jews. Now there is the very present danger that it be removed from the Gentile people because its light is being rejected.

What lessons ought we here learn? First, that God would cause no man to fall, but desires that all should be saved. We learn too, the grave danger of permitting faith in ones own works to hide Christ from view. As Gentiles we have nothing to boast over in the situation obtained by the rejection of Christ by the Jews. Rather there should be a humbling of heart and mind, rejoicing in the fact that we too are permitted to receive the gospel unto salvation. It is God, Who in His great mercy, permits the gospel — the power of God unto salvation — to be preached also unto us. Amen!

—E. H.

## THE HOME AND OUR CHRISTIAN SCHOOLS

The two great institutions on which Christian education naturally depends are the home, and the church through its various Christian schools. Of these again, home takes first place, as there the child is continually observing and learning from earliest childhood. Upon the home also depends the outcome of training given outside the home, whether it is there preserved and strengthened or if it is there destroyed. It is evident, there, that the greatest responsibility rests with the parents, and it is to them, especially, that these few thoughts are directed.

Abraham Lincoln once said "There is only one way in which to bring up a child in the way he should go and that is to travel that way yourself." "What we are has more influence than what we say" thus there is an eloquence more powerful than the eloquence of words and that is the quiet, consistent life of a true Christian for the strongest argument in favor of Christian living is a loving and lovable Christian.

Remembering this should we not in our homes daily strive to banish every unworthy habit and awaken to the duty of self-mastery and self-control, whatever may be our inherited or acquired tendencies to wrong either in word or deed. Otherwise we will have the bitter punishment of seeing our faults appear in our children for children are sure imitators. A story is told of an interested little fellow attending a certain Sunday School. His teacher said to him one Sunday, "Dick, whom shall you meet first when you get to Heaven?" The answer came immediately, "I'm not going there." "Not going there!" said the teacher. "No," he said, "Mother and sister are, but I'm going with Daddy." Some time later this was told to Dick's daddy, who happened to be the teachers family physician, and she added, "Doctor, where are you going, taking Dicky with you?" Strong man and bold unbeliever that he was, he tried to laugh it off, but found he could not, as he paced the floor and finally said, "That's just like Dick, he wants to be with me always."

Much of a child's earliest education, often the most valuable and enduring part, is that which is unconsciously acquired at home, not by teaching, but by imitation. Our children are always listening in on our conversations and watching our every act. They look to us for "copy" and how like a piece of bad copy most of us are; how like to it some fathers and mothers! In their hearts they do have a great ideal for their children, just as the thought in a manuscript on the editors desk is really good, but so poorly expressed. It must be carefully gone over and corrected before it can be presented on a printed page. What a pity we do not take our copy — ourselves — to the Great Editor often enough or long enough for Him to make the additions and to erase the errors, making us more perfect manuscripts for our children to read. Maybe there are only a few commas missing, so to speak, in our lives, just little things but pregnant with such influence for good or evil. We have striking examples of this in the lives of those two great men, Eli and Samuel. Eli was too indulgent, Samuel too severe, yet how significant the results.

Children of today need the wise guidance and companionship of parents in their homes more than ever before. With the number of devices in these days to entertain, detract and mislead, the father and mother who has the confidence of their children are the ones best able to correct any wrong impressions or desires. Surely your child's future is a most important factor in your life. He is yours, yours to make or mar. Are you doing your duty by him. "No time to be bothered" is the

bug-bear and ruination of more children than anything else. No time to answer to the little fellows many questions; no time to teach or to hear his prayers, or to tell him the beautiful Bible stories; no time to be bothered with hearing his Sunday School or Confirmation class lessons! If he can't "bother" mother in this way when young and overflowing with affection, so much so that the moulding of his young life comes easily, you will have lost a golden opportunity; you won't be bothered when he gets older and has chosen his own confidants and friends. "Bothered" is a mild word, too mild, for the heartbreaks some parents have with children who are beyond their control, chiefly because home meant to them only a place to eat and sleep and work, and not a place for companionship or an exchange of confidences. How much wiser the parents who keep young with their children, are interested in their work, their play and their friends, and who surround them with an atmosphere of goodness instead of sending them elsewhere to find it. Then home will be that ideal of a home that is creating christian society today, and the boys and girls from such a home will be growing out of childhood, and growing into maturity with the right attitudes and habits, and will not be "problem" children for teachers or others to contend with.

Should we not then always strive to present good copy—good in every way. Let not our example be too harsh, nor too easy-going, but let it be tempered with the wisdom and love of God. In our home life, let us be true and loyal and honest; let us mean what we say, and keep our promises, and in every detail of this difficult task of training up a child in the way he should go, strive to represent Him who is the Father of us all.

Parents who have thus endeavored to guide their children will be anxious to have the same prayerful guidance continued when the time comes for the child to leave home for further schooling. It is critical time, as it is the transition period when they are becoming something, and wise parents will want for them the chance for a full, rich development, not only physically and mentally, but spiritually as well. How fortunate then, that our Christian schools stand ready to give just such development and guidance.

Every thinking man or woman must agree that the development of a Christian character is growing boys and girls is of utmost importance. This development is largely a matter of environment, and in providing this our Christian schools are unexcelled. Here good examples and associations of the most desirable type surround the pupil at all times. Moreover, the consecrated men and women who teach there are uniformly sincere and earnest in their desire to bring out and develop all that is best in the boys and girls commended to their care. Every parent planning the further education of his children should be careful as to the choice of a school, and will find our church schools the best choice, as here the smaller classes allow a more personal relationship between institution and the student, thus ensuring more individual attention. Shy and hesitant children have a better chance as also the pupil with some particular gift is more apt to find here the opportunity of developing it. Supervision does not end at the classroom door, but extends to the other activities as well; wasted time is reduced to a minimum, and the most is made of every minute, hence the pupil learns to lead a fuller life than the boy or girl at public higher schools who are left to his or her own devices.

Our homes and our Church schools are thus linked together, since next to the early influence of a good home, the influence of a Christian school is the most important factor in the development of Christian youth. Many, many parents who have

## TOPICS OF INTEREST Craters

Last night I looked at some aerial photographs of war's destruction in Europe. Large sections of cities were wiped out and even the open countryside was pockmarked with bomb craters. What destruction man has wrought! What a task to rebuild and to restore! Vividly the photographs brought home to us the ruin of war.

The thought came to me, "Yes, we can take pictures of the effects of physical bombs; would that we similarly and with the same vividness could see the craters made in men's souls by the bombs of sinful thoughts and influences." That evil example dropped into young lives, that hasty word that flew from unsanctified lips, that searing outburst of blasphemy, that clever but tainted joke, that filthy story firing the imagination, what craters they have made! The first dance, the first drink, have often left depressions in the soul where evil thoughts flow and accumulate to pollute every noble instinct. Do not say you can feed your thought-life on true romances and western stories and not be affected by them. You are not made of cement and even cement breaks under continual bombing. And as for gunplay and gangsterism among our juveniles, mark that it is not the Sunday School boy but the picture show boy that is the instigator. An aerial photograph of the craters in the hearts caused by sinful examples, thoughts and ideals would make us shun them as we would approaching enemy bombers.

As man gain mastery more and more over the forces of nature the face of the earth will increasingly reflect what is in the heart of man. Craters in human hearts caused by godless ideas will soon be reflected by craters of destruction in country and town. There was a crater in the German heart and mind long before there was any in Hamburg or Berlin. If what we hear about the atomic bomb be true the very earth is poisoned so that men die from the radio-activity that continues to be emitted. But this we know that where men linger in the crater of sinful thoughts and godless ideals, souls perish and die.

What of Canada? What of the future? Will it be Christ or craters? There is no other choice. And, we are along doing the choosing now.

—A. K. H.

## Use It Now — You Can't Take It Along

Use your money while you're living,  
Do not hoard it to be proud;  
You can never take it with you.  
There's no pocket in a shroud,  
Gold can help you on no farther  
Than the graveyard where you lie,  
And tho' you are rich while living  
You're a pauper when you die.  
Use it then some lives to brighten  
As through life they weary plod;  
Place your bank account in heaven,  
And grow rich towards your God.

—Selected.

## Mirrored Prayer

Do you know, my fellow Christians,  
All the time and every place  
Men are looking for the image of  
The Master in your face?  
And the image you're reflecting  
Is distorted or is fair  
Just according to the measure of  
The time you spend in prayer.

made great sacrifices in order to be able to send their children to such schools have been amply repaid. Your children are after all your greatest assets. "Give them the things they cannot lose, today; give them the Christ, the greatest gift of all."

—Laura Brun.



**The SHEPHERD — HYRDEN**

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**A Greeting from Evangelist Lokken.**

Fear not little flock, for it is your father's good pleasure to give you the kingdom. Luke 12:32.

As I think back over my recent trip of three months in Canada, these words come to my mind. From Fairy Glen, Saskatchewan to Dawson Creek and Rolla, B.C. is a long, wide stretch of country.

When I think of the very many dear christian friends I met on my way, their many kindnesses and good christian fellowship, my heart is filled with joy and peace.

Thankfulness, first of all to God. He is the giver of all good and perfect gifts. Thankfulness also to the pastors and many other friends who did so much for me. God bless and reward you each and all. I would like to write personally so many—but the list becomes too long. I hope the editor will find place for this greeting in the Shepherd-Hyrden.

"Canada has something" wrote Pastor M. A. Dale. What might that something be? I heard a visiting pastor from Norway say some years ago at a District Meeting in the States. "There is something the christian friends of Norway seem to have more of than the christian friends in America." I can find no better word to express this than the word "inderlighet". There seems to be more "inderlighet" among the christians in Norway.

In wonder if that does not also express that "something" Canada has. Preserve that "something" friends, by the grace of God, for there are chilly winds blowing all around you too.

Even in Canada you are the "Little Flock". But fear not. Lo He is with us always, even unto the end. He will never leave us nor forsake us.

O watch and pray  
My soul, the way  
Of Safety lies before thee;  
Lest thou shouldst be led astray,  
And the foe come o'er thee.

The fall Circuit Convention of the Saskatchewan Circuit of the Norwegian Lutheran Church of Canada will be held at the Saskatchewan River Church in Pastor A. K. Haugen's charge, October 26—28. The theme will be Acts 1:8. Join us in praying for this meeting.

Lars Knudson, Circuit President.

**Fundamentals Do Not Fall**

The Bible is the only authority we have today for believing in Christ. As David J. Burrell was speaking of this to a Union Seminary man, the latter said, "Do you mean to say that Christ and the Bible stand or fall together?" "No!" exclaimed Dr. Burrell, "who said anything about falling? They stand together." *Fundamentals do not fall.*  
— *Earnest Worker.*

**Parish Worker Installed in Saskatoon**

On Sept. 2nd, Miss Margaret Braathen, Simmie, Sask., was installed as the Parish worker in Zion Lutheran Congregation by Pastor Storaasli. The duties of the Parish Worker will include hospital and sanitarium visitation, home visitation of prospects and Sunday School Absentees, as well as secretarial work at the Seminary and for the congregation.

Miss Braathen is well qualified for her work, having attended the Lutheran Bible Institute in Minneapolis, and the S.L.B.I. in Outlook, being a graduate of the Bible Department of the latter institution.

The arrangement is made possible through the Faith-in-Action Project of the Canada District Luther League.

**Announcements**

Pastor T. Nordmark, Sexsmith, Alberta, has accepted a call to Plaza, North Dakota.

The Trinity Lutheran Radio Broadcasts will begin again over C.F.C.N., Calgary, beginning, Saturday October 6, 8.45—9.00 A.M., and every Saturday morning thereafter. Rev. Galen Morstad in charge. The broadcasts are made possible by Free-will contributions.

Dr. H. O. Shurson preached in Trinity Lutheran Church, Calgary, at the morning Service, September 9. A Confirmation class of four were confirmed.

The Yorkton Circuit Meeting will be held in Aarnes Church, south of Kandahar, the 26th, 27th and 28th of October. The text is Matt. 9:35—38. Delegates and visitors are expected from every congregation in the Circuit. Let us unite in prayer for labourers in the Lord's harvest.

Josef B. Haave,  
Circuit Secretary.

**Used Sunday School Books Gratis**

Zion Lutheran Sunday School, Saskatoon, has a number of used Sunday School books as follows which it will gladly give to some Home Mission congregation that can use them:

- 10—Grimsby, "Explanation of the Catechism"
- 4—Volgrath Vogt, "Bible History"
- 6—Sverdrup, "Explanation of Luther's Catechism"

Also numbers of each grade in the old graded series. Anyone interested please write to Rev. O. K. Storaasli, 710 Albert Ave., Saskatoon.

**New Address**

Pastor K. O. Kandal's address is changed from Wetaskiwin, Alberta to Box 135, Matsqui, B.C.

**"LORD TEACH US TO PRAY"**

Luke 2:1.

One day thirty three years ago, when Rev. Robert O. Thorpe was serving a charge in Portland, Oregon he was led by God to go and offer consolation to an elderly woman. Her husband and two children had "passed beyond the river." But our merciful Father had found her a new friend: a bright young girl, Miss Gurine Olson who had consented to stay with her; and these were as loyal to each other as Naomi and Ruth. After a brief courtship Robert and Gurine were married. At the end of the wedding ceremony the widow pronounced this benediction: "Robert you have taken away from me the most loyal friend I ever had — May God bless you."

Portland is a very beautiful city. After the wedding: "At the end of a perfect day" the friends stood on the banks of the Willamette river and faced the West. The green undulating hills seemed to roll on and on like the waves of a mighty ocean for forty miles until they reached the foot of the majestic Mt. Hood. In this city their romance had its beginning; and here they hoped to live and die. But the Lord had other plans.

In 1913 they moved to Marshfield, Oregon; in 1918 to Buchanan, Sask.; and finally in 1927 to Watson, Sask. Rev. Thorpe made a go of the ministry. He was open hearted and cheerful; his sermons

were prepared with great care; and where ever he sowed the Word, you would find people that prayed. In 1940 Rev. Thorpe died and was laid to rest not far from the "still waters" of the Iron Spring Creek.

In 1923 Mrs. R. O. Thorpe received her doctor degree from The American College of Osteopathy in Chicago, Ill. She has become well known in Northern Saskatchewan for her medical skill and Christian character. This summer she returned to visit Portland, Oregon and called on the lonely widow, grown old and feeble: almost "three score and ten years old." Every day for thirty three years she has been praying for Mrs. Thorpe; and for five years since the death of Rev. Thorpe, she has pleaded with the Lord that He would send Gurine back to her again.

The Lord answers prayers! On the twenty fourth of August, this summer, she said good bye to her closest friends: Mr. and Mrs. Ole Seim; and committed the care of Robert's grave to their tender care. The next day she was on her way to Portland, Oregon to enter the same home where her romance had its happy beginning thirty three years ago, to repay a humble widow for her fervent prayers.

My patient reader is your married Life dull and dreary? Has the romance you hoped for "gone with the wind"? Then you will never enjoy life until you and your mate get down on your knees, and say: "Lord teach us to pray."

—P. E. N.

**Mrs. L. O. Wollen er død.**

Mrs. Lars Wollen døde i troen paa sin frelser den 2den september 1945, efter længere tids sykeleie. Begravelsen fandt sted i Viking, Alberta, den 4de september, undertegnede forrettet baade i kirken og ved graven. Mrs. Wollen (nee Nettie Anderson) var født i Fenton Iowa U.S.A. den 25de februar 1882 og var saaledes ved sin død 63 aar gammel.

Hun kom til Canada om vaaren 1904. Den 13nd mai samme aar blev hun gift med Lars Wollen i Wetaskiwin, Alberta. I 1905 flyttet de til Viking, Alberta, hvor de aaret førud havde tat op "Homestead." Her leved Mrs. Wollen til sin død. Mrs. Wollen var en stille from kvinde, som elskede Guds ord og menighedens arbeide. Hun gik ind i kvindeforeningen straks dem kom til Viking, og var med der saalænge hendes krefter tillod det. En masse folk var samlet ved begravelsen. Kirken var fyldt til trængsel. En masse blomster, samt en mængde mindegaver i form av penge til forskellige gjøremaal, var git av avdødes venner.

Hun efterlader sig husbond og tre barn, Alfred, George og Melvin. Et barne barn. Fire barn er gaaet førud for hende. Fred være med hendes stov, og velsignet være hendes minde.

Dr. H. T. Egedahl.

**Understreket Med Rødt**

En dag jeg kom paa besøk til en av mine bekjente, traf jeg ham ved skrivebordet med en kalender foran sig. Da vi hadde hilst paa hverandre, pekte jeg uvilkaarlig paa kalenderen og spurte:

"Hvad gjør du med den?"

"Her skal du faa se," sa han og rakte mig den.

Jeg saa paa den og spurte forundret hvad jeg skulde se.

Han svarte ikke, men gik til et skap og tok frem noen gamle kalendere. Enda mer uforstaaende end før spurte jeg hvad han mente.

"Jo, se nu her hvor maanedene og dagene staar," sa han. "Er det ikke stor forskjell paa kalenderen for iaar og de fra før?"

Jeg bladde i dem og sammenlignet. Jo, visst var det stor forskjell. I de gamle kalendere var den ene dag efter den andre understreket med sort. Bare ytterst sjelden, kanske, 3—4 ganger paa hele aaret — fandt jeg en dag understreket med rødt.

"Du har visst bare lykkedage nu," bemerket jeg spøkende. "For det er vel det de røde merker skal bety i motsetning til de sorte?"

Han nikket, jeg hadde forstaat det riktig.

"Ja, da er du misundelsesverdig," fortsatte jeg. "Ellers mener jo folk at hvis der kommer en dag som fortjener at merkes med rødt, saa kommer der 100 dager baade før og efter, som fortjener en sort strek i

almanakken."

Nu tok han selv ordet, og med stort alvor og samtidig en still glede sa han:

"Jo, jeg har virkelig bare lykkedage nu. Og nu vil jeg forklare dig det. Du har ja kjent mig i mange aar og vet at jeg ikke har vært noen levende kristen, selv om jeg ikke netop har spottet Gud. Jeg gik nok i kirke av og til, gav ogsaa litt til misjonen, selv om det som oftest bare var for andres skyld og med knur i mit hjerte. Men en søndag da jeg som vanlig sat paa min plass i kirken, og grundet paa hvad predikanten mon vilde lese idag, og om han vilde bli saa ivrig som han var forrige søndag, blev jeg plutselig vakt og ved at høre hvad predikanten leste. Jeg syntes det var tordenslag fra Gud selv til mig disse ord: "Du har navn av at leve, men du er død." (Aap. 3, 1.)

Mer hørte jeg ikke. Etter møtet gik jeg hjem. Men det var umulig at ryste ordene av sig igjen. Ved sin Aand stilte Gud mig ansikt til ansikt med mig selv og mit tidligere liv. Og i hjertet vedblev det at lyde: "Død — død — død!" Da blev jeg vakt op av dødssøvnen og gik over fra døden til livet.

Dette hendte netop paa den dag som her er understreket med rødt. Siden har jeg hat bare lykkedager. Selv de dager jeg møter vanskeligheter og prøvelser, og som jeg før vilde ha merket med en tyk, sort strek, er nu fulde av glede og lys fordi jeg hver dag lever i min Frelses naade."

**KVALT**

Av pastor Fibiger

Der kom bud til mig en dag, forteller en kjøbenhavnsk prest, om jeg vilde komme ned og se til en gammel kone i sognet. Hun var 88 aar gammel og hadde visst ikke langt igjen. Jeg fandt en snil, gammel, skikkelig kone, som gjerne mottok prestens besøk; men da jeg begynte at tale om kristendom til hende, viste det sig, at det var umulig for mig at finde den kontakt, hvormed strømmen kunde sluttes. Til alt, hvad jeg sa, svarte hun: "Ak ja, hr. pastor, der maa De nok si!" og ut over det var det ikke mulig at faa hende. Hun rystet paa hodet og frembrakte det lille smæk, den gammelkonelyd, som alle kjenner men som er umulig at beskrive, og det hvad enten jeg talte om synd eller om naade.

Tilslutt viste jeg ikke anden utvei end at gi mig til at synge. Hørte daarlige gjorde hun, og en samtale var det ikke til at føre, det blev kun til dette: "Ak ja!" Saa sang jeg, sang om Jesus, sang denne sang: "Ved korsets fot hos Jesus jeg vil saa gjerne staa, der finder jeg den klippegrund som jeg kan bygge paa," — sang den atter og atter, naar jeg besøkte hende og talte med hende om denne linje: "Ved korsets fot hos Jesus," og om denne plass, den sikre og salige plass for en synder.

Saa døde hun. Og ved hendes begravelse sang vi den sang igjen. Og hver gang jeg gaar forbi hendes grav derute paa vestre kirkegaard, tenker jeg paa den sang og nynner den. Om hun fik grepet det, om hun fandt den plass — jeg vet det ikke. Jeg viste intet andet end at synge, og hun sa: "Ak ja!" og saadan blev det ved, til hun døde.

Men denne oplevelse blev mig igrunnen typisk. For saadan har mange mennesker det, især mange gamle. De er saa snilde og saa gudfryktige og saa skikkelige, og de "tror" paa det hele, og saa er det dog saa dødt, saa stendødt for dem.

Grove synder har de aldrig begaaet, nei de har været saa skikkelige og saa ærbare; men der er en anden snare, de er blitt hildet i, og det er verdsligheten.

Litt efter litt er deres hjerter blitt indkapslet i verdslighet. Aldrig leste de i sin bibel. Ikke en times samvær med Gud under lesning og i tro. Ikke et øieblik levende bøn.

Litt efter litt gik det som med et garnvindsel, man vikler traad om. Hver traad er et aar, og vindselet er hjertet. 10 aar, 20 aar, endnu er hjertet let at naa — 30 aar, nu stikker kun de fire hjørner frem, og det er svært at faa fat i det; 50 aar, 60 aar, — nu er det helt skjult, 70, 80, 88 aar! Ak, det er ikke til at skjære igjen — alle disse uldtraade!

De har aldrig "gjort noe"; men de er bare indkapslede i verdslighet. Et liv uten Gud. Døde. Kvalte i bare gudfryktig verdslighets ild.



## How May I Know FOR SURE That I Am A Christian ?

Eugene V. Stime

There are heavenly secrets which belong to God alone. But there are also things revealed unto God's children—revelations which are essential to the fullorbed Christian life. Among those revelations is the glad assurance of one's salvation.

God wants His children to know that they are saved. That is evident both from the facts of Scripture and from the very nature of the case.

Shortly after my confirmation an evangelist asked me if I was a Christian. I answered, "I hope so." When I entered college there was one question above all others that clamored for an answer: "Is it not possible for us to be sure that we are Christians?" During my junior year a Bible teacher conducted a series of studies on the theme: "Evidences whereby we may know that we are God's children," using John's first epistle as the basis for the study. One afternoon during that week I received from God a newfound joy. For the first time in my life I could with glad confidence say, "Now I know for sure that I am a child of God." That was no conversion experience. Rather, it was a laying hold on what was already mine in Christ. I became fully assured of my salvation.

### Faulty Bases for Assurance

Sincere souls want to be sure about their relationship to God. But altogether too often their assurance is ill-founded. Four such wobbly bases could be mentioned.

Some trust in their feelings. Legion are they who have said, "Sometimes I feel that I am saved and then again I do not." Now, it is not sinful to have feelings about such a wonderful experience as salvation, but it is both dangerous and unwise to use feelings as a basis for salvation. Feelings fluctuate from day to day depending on one's health, circumstances, and any number of factors.

Others trust in their faith. Because they believe this and that, they try to believe themselves saved. Little do they thereby realize that they are building on something which is taking place within themselves instead of in heaven.

Still others believe in a past experience. At a particular time in the months or years gone by they had an unusual meeting with God. It was quite an event in their lives. So significant was the experience that they constantly return to it as an indisputable evidence that they are Christians.

And still others believe that they are Christians because of definite prayer answers. They have prayed about specific matters, and God has apparently answered them. However, I have known such individuals who were living unholy lives and yet claimed to be Christian because of happenings construed to be answers to their prayers.

### Firm Basis for Assurance

Again, God wants His children to know assuredly that they are saved. Glad confidence must rest on solid footings; otherwise there will be a collapse when the devil accuses and when the heart condemns. Assurance of salvation, therefore, must rest on the precious promises in God's Word, that Word which, though heaven and earth shall pass away, shall stand forever.

I want to mention two Bible passages that are so helpful in the matter of assurance. In Romans 8:16 the Apostle Paul says, "The Spirit himself beareth witness with our spirit that we are children of God." And in I John 5:13 the Apostle John says, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." It is through what is written that the Holy Spirit co-witnesses with our spirit that we are God's children.

To make this even more practical I shall mention some promises that are written, suggesting how the Holy Spirit makes use of the Word to lead souls to say "Abba Father." And these words apply both to those who have remained in Christ since their baptism and to those who have gone "prodigal" and have come back.

The first verse is the well known: I John

1:9, "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." It is sin that separates us from God. If and when sin is forgiven and removed, nothing stands between us and God. But can we be unmistakably sure that our sins can be forgiven? The apostle states clearly that God forgives us our sin on the condition that we confess our sins. If one has confessed all known sins to God, he already is forgiven and therefore he is saved. He is a child of God.

But someone says, "It isn't that simple. We have to believe." Well, does not one believe when he confesses all his sins to God? To believe is to take God at His word, to meet the conditions prescribed, and to accept what He offers therein. If one has acknowledged to God all sins of which his conscience prompts him, he has confessed and therefore is forgiven of every sin. To doubt God's Word. And it is serious to accuse God of telling a lie.

Another portion of God's Word which the Holy Spirit has often used to bear witness that one is a child of God is Revelation 3:20, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Christ seeks entrance into every heart. Consequently, he stands knocking and waiting for an open door. What keeps Him out? Unwillingness to admit Him. The moment we want Jesus to enter and dwell, at that instant He is within. He has promised, "If any one opens the door, I will come in." If we truly want Christ in our hearts to cleanse away all sin and to live His life there, then the door is open. And if the door is open, we can know that Christ is within. And if Christ is within we are saved. To doubt that is to doubt His Word. And again, it is dangerous to call God a liar.

A third word is found in John 6:37, "Him that cometh to me I will in no wise cast out." What will Christ not do to those who come to Him? Cast them out. Positively, then, He will receive them. How can we be sure that He will receive all who come to Him? By His Word. He is Savior from sin, and if we then come to Him with all our sins, confessing and seeking forgiveness, He will receive us. And if Christ receives us we are saved. To doubt that is to doubt God's Word, and it is risky to call God a liar.

Finally, that well known verse in John 1:12, "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." What a glorious fact it is that they who receive Jesus have the right to be God's children. By opening one's heart to Jesus, one receives Him. And by receiving Jesus one is accepted as a child of God for Christ's sake. To doubt this is to doubt God's Word, and it is precarious to call God a liar.

### Hindrances to Assurance

Only they can be sure they are saved who actually are saved. But not all who are living in the forgiveness of sins are sure. They have met the conditions of God's promises, but dare not claim what the promises offer. Perhaps it would help if they began to thank God for what they already have in Christ, even though they are not so convinced of the reality of it. (The heart can know many things that are strange to the head.)

Others lack assurance because they have not dealt fully with sin. Secret and open sins must be confessed unconditionally. The Holy Spirit cannot co-witness with an unholy spirit. Instead of excusing and defending specific sins, there must be an honest confession of everything to God.

Too, some are unable to claim assurance because of some unconfessed sin against an individual. God's Spirit cannot assure one of salvation until confession is also made horizontally. That may, likewise, include restitution. Without doubt such an act might be an attack upon pride, but Christian assurance cannot be obtained on the "bargain counter."

Reader! Are you a child of God? If you trust in Christ as your Savior then God owns you as His child. God's Word assures you of that and as long as you confess all known sin to Him, as long as you daily give Christ heart-room, as long as you come to Jesus, and as long as you receive Him—so long can you be sure that you are His and He is yours.

## S.L.B.I. — Its Aims

A few days ago as I was getting ready to leave town for one of my country congregations, a little boy living near my place, came running over to me and asked this question, "Where are you going?" As far as the boy was concerned it didn't make a great deal of difference. He merely asked the question on the spur of the moment, because, before I could give him an answer, he ran over to some other boys playing near by.

What has this to do with the subject of my article? Perhaps some of you would like to ask that question? Just a moment, and I will try to explain. The trip I made that day can be of no interest here, but the question asked by the little boy has a great deal in common with the subject we have in mind. In other words, we could well ask regarding the Saskatchewan Lutheran Bible Institute, Where are you going? What is your goal? or What are your aims? These are questions which we should all be interested in, not only as questions, but in the answers. There are, however, many who like the little boy haven't time to wait for an answer. They are content to know that we have a school, and are going some place. But as far as the purpose of the school, that to them is a matter of no great importance. It is my hope that those of you who chance to read this article will realize the importance of knowing the purposes, the aims of S.L.B.I. Because only then will your interest be aroused.

Seeing that S.L.B.I. has two main departments, I will try to deal with each one separately. They are, First: The Bible School Department, Second: the High School Department. We could of course include the Sunday School by Mail, and the Book Store, but I believe what we are most concerned about are the two I have mentioned.

**BIBLE SCHOOL DEPARTMENT:** During the last years we have learned to realize the need of training for those who have had to fight in the armed forces of our country. I do not believe that any one would deny that that training was, and is necessary. Paul often speaks of the Christian as a soldier. He stressed the need to "suffer hardship with me, as a good soldier of Christ Jesus" 2 Tim. 2:3. To be a good Christian Soldier, one that will not retreat at every sign of danger, but will go fearlessly forward, requires training in God's Word from which strength, guidance and help comes. It is the aim of S.L.B.I. to give such training to our Young People. That they may be instructed in the truth and not be led away with every wind that may come. The Bible School does not aim to take the place of a theological Seminary, but it does aim to give our Young People that training which will make them better qualified to take up the leadership in the work of their home congregations. The young people who today are taking training at the Bible School will in the near future be called upon to take up the leadership in our church, and also in our nation. S.L.B.I. wants to be used to make them better fitted for that task.

**HIGH SCHOOL DEPARTMENT:** Yes, we believe a Bible School is a good thing to have, but Why the High School Department. Our children can receive their High School Education in our own home town, or at any rate, in one of the neighboring towns. Why should we go to the added expense of sending them so far away from home? Have you heard these questions before? Perhaps you have even asked them.

During the last three years, while stationed in Swift Current, I have had a wonderful opportunity of observing some of the results of High School Training in the "neighboring towns". Being a fairly large place, there are many young people who come into town for their High School Education. At home, while in their home congregation, they have been regular at church attendance. In many cases when they get into town it means that they drift farther and farther away from the church. Not only that, but they lose all interest in Christianity itself. Being away from home, on their own, as the saying goes, means that they can now do as they please. This together with the influence of modernistic teaching which they must meet up with both in class and out of class, soon leaves its mark. I do not believe for a moment that the schools in Swift Current are any

## BOOK REVIEWS

### Soul Saving Service

Soul Saving Service, by Pastor C. K. Solberg Evangelist in the N.L.C.A. published by Augsburg Publishing House, Minneapolis, Minnesota.

This booklet is in its second edition. It merits a wide reading.

Pastor Solberg has rendered a service to the cause of Christ in writing this easily read, informative booklet. The style of the book lends itself well to its purpose as stated by the author "an earnest and humble effort to show how Christian laymen assist and cooperate with their pastor in developing, utilizing and directing the spiritual gifts in the local congregation, and thus make the priesthood of believers a force in the soul winning ministry." That is exactly what the church needs. The conversation between deacons John and James makes easy reading, and at the same time goes to the core of the trouble that so often leads church members from the Lutheran fold.

We wish that many might read this booklet. How the devil delights in making people go to extremes—either dead formalism, or hyper spirituality of the sensational shallow type. This book leads on the scriptural road of united prayer and work, to make the Gospel light shine brighter where coldness has crept into the congregation and into the pastor's heart.

Secure it, read it, pass it on, pray God to bless it, and it will make an impact for soul saving service.

Confirmation Class Gleanings, by Pastor S. J. Rude, pastor at Lake Alma, Saskatchewan, published by the Christian Press, Winnipeg, Manitoba.

Here is a little booklet of forty-six pages written and published by one of our pastors. It deals with a vital topic, Confirmation. It has twelve chapters and an appendix.

Pastor Rude has done extensive work in the field of elementary christian education in the parishes where he has served, and also in his work in the Jewish Mission.

The booklet is rather of a personal nature being excerpts and summarized thoughts based on the authors instruction in his confirmation class. While it presents very little that is new, yet it emphasizes the scope and possibility in confirmation instruction. It is not intended, nor does the author claim it to be a learned treatise, but simply "gleanings" from happy and blessed hours spent with confirmation classes.

The cost of the book is nominal, only twenty-five cents. From the impact of repetition of treasured, tested truths you may realize anew the soul care possible through an earnest pastor's confirmation instruction.

—A. M. V.

We are not only seeking the "Norskies", we are not seeking only the Lutherans, but we are seeking the lost.

Groettum at District Convention.

worse than in other places, or that the teachers are more modernistic in their beliefs than other teachers. But I do believe that the influences which the Young People must meet up with in a town school tends to lead many of them away from God and away from the church.

It is the aim of the High School Department of S.L.B.I. to give our young people the High School Education which they need, under the influence of Christian Teachers who can and do help them to see that there is a need of Christ even in secular education. It is the aim then of S.L.B.I. to help guard our young people against the worldly influences which are so strong in the world today. This during the most most crucial period of their lives. At the same time giving them the education necessary that they can take their places as citizens in this great country of ours.

In closing let me say that I doubt that any words can better answer the question of S.L.B.I. as aims than the words which we find heading the official stationery of the Bible School. These words are "WE WOULD SEE JESUS". That, after all is the greatest aim any individual can have. It is a motto that is worthy of any organization. As long as S.L.B.I. holds true to that motto we can rest assured that its aims are good.

M. B. Odland.



# LUTHERAN SUNDAY SCHOOL BY MAIL

THE LUTHERAN SUNDAY SCHOOL BY MAIL opened its second year on October first 1945. In the first year of its service to the children of our church over nine hundred were enrolled. As far as our church in Canada is concerned this has been a pioneering venture.

This year, 1945—46 four new courses are available, namely

Kindergarten prepared by Mrs. G. Loken  
Grade VI prepared by Mrs. O. Likness  
Grade VII prepared by Pastor and Mrs. E. Haave  
Post Confirmation, as study in the Acts of the Apostles by G. Loken

You may render a blessed service for the Kingdom of God by seeking to extend the service of the Lutheran Sunday School by Mail. This can be done by sending in to Lutheran Sunday School by Mail, Outlook, Saskatchewan names of children and young people who need this kind of instruction. The committee on Parish Education commends this venture and undertaking to your prayers and interest.

## ISLANDS OF QUIETNESS

For some time the editor has felt impelled to write an article along the lines of what follows below. But incidentally I happened across a sermon on the topic above, and it expresses as ideally what was in my heart but had not been able to formulate in my mind, that I am sharing with you a few excerpts from that discourse instead. It was delivered by Dr. William H. Boddy of Minneapolis.

In a society becoming bewilderingly complex, in lives that are over-organized, and intellectual inquiry that is leading into the frontiers of an unknown country, somehow we have got to find a saving simplicity. The very plenitude of modern life, the rapid and exciting changes of our social order, are endangering the values of the spirit. Things are in the saddle and they do ride mankind. Our whole condition is such as to enthrone material wants and their fulfillment as the highest purpose in life. We can't go back to older ways of living; we can't give up the telephone and radio—those disturbers of privacy—and automobiles and other means of rapid transportation. We can't completely supervene committees and conventions and parties. But somehow we have got to learn to be independent of them. Our possessions possess us. They dominate our souls. We become part of the complicated mechanism of living. We are caught in the cogs of life's whirling wheels. We become the creatures of the comfort we create. We mistake an increase in luxury for an advance in civilization. We are never free until we can live joyously and abundantly even though we are deprived of most of the material aids to life. Aye, in every soul there ought to be a frequent feast of booths where the spirit strips itself of all the cumbrous complications of external living and gives itself to the joys and comradeships and adventures of the inner life. "The world is too much with us. Getting and spending we lay waste our powers." As the mollusk in the ocean, by absorbing almost nothing but lime from its environment, builds up a shell that shuts it away from all the infinite variety of its habitat, so we, by too intense interest in the things of time and sense, may shut ourselves into a cramped and cabined life and be forever strangers to life's real and durable satisfactions. . . .

The freest man is the one whose life rises most from inward springs. He is most a slave who is most dependent upon others and upon external stimuli for his joys and satisfactions. That is one of the significant facts of Jesus' life; He seemed to be so independent of circumstances. The streams of His life rose from the deepest levels of His own soul. Jesus, who loved the world and who sought to save it, had His islands of quietness to which He escaped from the world's clang and clatter. How often we read that "Jesus departed into a mountain to pray." How often His disciples found Him in a desert place alone." It is a very striking fact that He who loved men as no one else has ever loved them so often is seen seeking to escape from the multitudes. "Jesus seeing the multitudes went up into a mountain." The very impact of His soul upon the crowd came from the lift His soul found in solitude. . . . "Jesus, therefore, perceiving that they were about to come and take him by force and make him a king, withdrew again into the

mountain himself alone." Never yet was there a great soul that did not grow in solitude. Look upon the busy lives of those the impact of whose spirits in any realm of activity brings a kind of creative power, a lifting influence; souls that seem to master the world and are never mastered by it, and you will find men and women who, amid the hurrying surge of life, have kept some quiet island for communion with themselves and God and dreams and cleansing thoughts.

Then, too, I think there is a sense in which our intellectual sophistication has robbed us of an elemental simplicity to which alone some aspects of reality respond. I am sure that is what Jesus meant when He said, "Except ye become as a little child ye can not see the kingdom." Even religion becomes a matter of formulas and definitions and debate. We can analyze but we can't pray; we can reason easier than we can worship; we know much of organization but little of adoration. We search so hard for an adequate idea of God but know not the God who can be found only as the bay finds the ocean—by letting the waiting tides come and bathe its uttermost shores. . . .

What we need in this questioning, bewildered, tentative age is a childlike simplicity that will possess these spiritual possessions even though one can't answer every query about them. There is a "paralysis of analysis" and many of us have been victimized by it. The keen critic of life often misses living altogether.

I have a life in Christ to live,  
But ere I live it must I wait  
Till learning can clear answer give  
To this and that book's date?  
I have a life in Christ to live  
I have a death in Christ to die;  
And must I wait till science give  
All my doubts a full reply?  
Nay, rather while the seat of doubt  
Is raging wildly 'round about  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ,  
Take but the lowest seat  
And hear Thine awful voice repeat  
In gentlest accents, heavenly sweet,  
"Come unto me and rest;  
Believe me and be blest."

## Paul or Popeye?

There are two widely different philosophies of life represented in Paul the great apostle and Popeye the comic strip hero.

The one philosophy—that of the apostle Paul—is revealed in New Testament truth. The other philosophy—that of the comic character Popeye—is revealed in newspaper cartoon.

The one philosophy—that of Paul—is the expression of the new man in Christ. The other philosophy—that of Popeye—is the expression of the natural man of the flesh.

Popeye's philosophy of life is expressed in his wellknown and oft-repeated words: "I yam what I yam." The creator of the cartoon has put into the mouth of the spinach-eating strong man the words of the world principle of life.

That is one reason why the strip is so popular with people, young and old. It has its appeal to natural interest and human confidence, the appeal of physical prowess and self-satisfaction.

To be sure the old fellow of the comic strip is overdrawn to make him comic and funny, but the principle upon which he works is the world principle common to corrupted nature and unregenerated men.

"I yam what I yam" expresses the philosophy of the natural. The Popeye spirit of this world, the spirit of the natural man, the spirit that promises but deceives, the spirit that exalts sense and sentiment and self.

Paul's philosophy of life is expressed in his scriptural words, "By the grace of God I am what I am" (I Cor. 15:10). What philosophy of life do these words express? They express the philosophy of divine worth. The might is God's, not man's. Confidence is put not in one's own powers but in God's power.

God was at work in Paul. What Paul was he was not by natural birth, or education, or the religion in which he was so zealous. What Paul was he was by the work of God in him.

Paul or Popeye, Spirit or spinach—what a vast difference, as far apart as the poles, all the difference in the world—this world and the world to come.

"I am what I am" is the arrogant language of the godless who know not Christ nor His power in life.

"By the grace of God I am what I am" is the humble language of the godly who know Christ and His power in life.

—Western Recorder.  
—Lutheran Teacher.

## No Morning Worship

Mother is so busy this morning  
In the maelstrom of family cares,  
And Father must rush to the office.  
So there isn't a moment for prayers.

Then the children are sent to the school-room  
And the grind of the day thus begins,  
With no word from God's Book to remember,  
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,  
And the hours seem irksomely long;  
What wonder that rash words are spoken,  
And that life seems discordant and wrong.

Oh, pause for a little each morning,  
And again at the close of the day,  
To talk with the Master who loves you;  
Remember, He taught us to pray.

—Bible Beacon.

An old Methodist preacher once offered this prayer in a meeting: "Lord help us to trust Thee with our souls." Many voices responded "Amen!" He went on: "Lord help us to trust Thee with our bodies." More loud "Amen's" were heard. With still more warmth he continued: "And, Lord, help us to trust Thee with our money!" Not an amen was heard in the house, except that of an old and poor lady who had nothing to her name.

To know the Christ of God,  
The everlasting Son;  
To know what He on earth  
For guilty men has done:  
This is the first and last  
Of all that's true and wise;  
The circle that contains all light  
Beneath, above, the skies.

—Horatius Bonar.

## What Do You Tell The World?

"Whosoever shall confess me before men."

A few years ago a popular phrase was quite current. It was this: "I'll tell the world." Just what will you tell the world, a bewildered and bedeviled world as it is today? I did not ask, "What do you do for the world, or do in the world?" But I ask, "What will you tell the world?" Are you going to tell the world something about the faults or shortcomings of your pastor? Are you going to tell the world that you do not believe the synod is expending its money rightly? Are you going to tell the world that there are too many hypocrites in the church? No talent, no self-denial, no training, no Christian character are required to set up in the grumbling business. But a wrecking crew does not build the church. They tear it down and thereby invite God's judgment. If any man destroy God's temple, him shall God destroy. Both pastor and parishioner need one another in praying and in paying, in preaching and in teaching. That is not fanatical, it is not sectarian. It is Christian common sense and Christian testimony.

So often we hear the accusation brought against our church people that they do not welcome strangers as they should. Of course there are some grounds for that complaint. But there are two sides to the question. Will the Lord of the Sabbath hold you guiltless if you refuse to go to church just because no one there made himself a reception committee to greet you? Do you go to church to meet men, or to meet God? Why can't you call on the pastor just as well as to expect him to call on you? Your Bible does not tell you to wait for Christian fellowship until the preacher has been in your home. Do you wait for an introduction before you enter a store or restaurant? I do not excuse church members. Whether clergy or laity, that keep either a pharisaic distance from their neighbors, or who approach strangers in a patronizing manner. The love of Christ should constrain us, and must compel us, to compel them to come in. But on the other hand, our neglect does not serve the unbeliever as a valid excuse in the day of accounting. For instance, if men say, "I have been a church member for thirty years and no one has ever asked me how it is with my soul." Even if that is true, which it is in very few instances, that would not serve as an excuse for that person to remain outside of fellowship with Christ because he has certainly heard the call from God. God has asked him how it is with his soul, from the pulpit if nowhere else, and it is God alone who can heal his soul and can save him. If you who are reading this are looking for an excuse for not turning to Christ, let me tell you that Christ will never accept that excuse because you are being called now when you read this, when we remind you that God's call is in His word. Turn to the Bible and read there what the Lord, your Saviour, has to say about this. That also goes for us who are Christians. We should tell the world just what Jesus Christ means to us in His word.

—HJS.

## FAITH

I cannot see through all the days  
That are to be,  
My Heavenly Father holds my hand,  
And He can see;  
So should the road be rough ahead  
By firmer clasp His child is led.

I cannot know what storms may break  
Around my life,  
But Jesus knows and He will keep  
His child in strife;  
So though the billow's rage and roar,  
My bark shall reach the heavenly shore.

I cannot comprehend the stars  
That shine on high,  
The firmament that stretches far  
Beyond my eye,  
But He who made the planets bright,  
Will guide with love His child aright.

—Robina Mary Amos.



Jeg er den gode Hyrde.

Joh. 10:11

# THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit  
liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i October, 1945

## JOH. 10: 22—38.

Kjære leser: Naade vere med dig og fred fra Gud vor Fader og den Herre Jesus Kristus!

I en kort betraktning som denne kan jeg ikke ta med alle momenter i denne lange og inhollsrike tekst. Vil forsøke aa si lit om v.v. 27—30. Her sier Jesus: "Mine faar hører min røst og jeg kjenner dem, og de følger mig, og jeg gir dem evigt liv og jeg kjenner dem, og de følger mig, og jeg gir dem evigt liv og de ska aldrig i evighet fortapes, og ingen ska rive dem av min haand. Min Fader som har givet mig dem er større enn alle og ingen kan rive dem av min Faders haand, jeg og Faderen vi er ett."

Vi ska først se paa hvem der sier disse sterke, trøstende ord. Det er Jesus som siger "Jeg og Faderen, vi er ett."

At Jesus er ett med Faderen er garanti for at det han sier her er aa stole paa.

Først vil jeg spørre dig: Er du en av dem som Jesus kaller "mine faar"? Om du er det er du i gode henner. Der kan du hvile trykt. Din hyrde kjenner dig og du kjenner ham paa røsten. Ingen annen kan tale saa trøstefuldt som Jesus. Der et tider da en kristen er i fare og er bange for aa fortapes. Mange og mektige er fienderne som ligger og lurar paa aa føre os i fall. Og ofte maa vi si med biskop Laache:

"Synden den trykker tung og haar satan han ligger og lurar. Verden idag er som igaar frister og trenger og skurer. Kulden den vil i sjelen inn giften i tidens veir og vind truer at røve os livet."

Her kommer Jesus os imøte og sier: "Jeg gir dem evigt liv, og de ska aldrig i evighet fortapes o.s.v."

Aa leve, riktig leve, er det vi saa gjerne vil. Livet er os alle kjert. Men kun den som er i samfunn med Jesus som er livet, "har evigt liv." d.e. et liv som aldrig enner. Den legemlige død kan ingen unngaa, men den er for den troende inngang til livet. Jesus sier: "Jeg er opstannelsen og livet; den som tror paa mig ska leve om han enn dør, og hver den som lever og tror paa mig ska aldrig dø." Joh. 11:25—26. Med Paulus kan vi si: "Om vi lever saa lever vi for Herren, og om vi dør saa dør vi for Herren; enten vi lever eller vi dør hører vi Herren til." Rom. 14:8.

Men om vi har ved gjenfødselen faat det evige liv saa kan vi vel miste det? Ja det kan mistes. Men Jesus er mektig nok til aa bevare os. Han sier, de ska aldrig i evighet fortapes, og ingen ska rive dem ut av min haand. Vi er given til Jesus av Faderen og Jesus har tat paa sig aa vokte og bevare sine. Han sier i sin bøn for disiplerne sine. Joh. 17: "De var dine og du gav mig dem." Og atter: "Jeg har bevart dem — jeg vaktet dem". Men han holler os ikke med makt imot vor villie. Det er fare for aa fortapes. Det er en satans løgn som somem sekter paastaar at "engang frelst, for alltid frelst." Det gjeller nok aa vere tro til døden ska vi faa livets krone. Judas var vist engang en kristen likesaa Demas, men de fik denne nerverende verden kjer og ennen blev for dem begge, evig, evig fortapelse. Det gjeller for os alle aa ta Pauli ord til hjerte: "Den som tykkes sig at staa, han ser til at han ikke faller."

La os aldrig bli selvsikre men vaake og bede saa vi ikke faller i fristelsen. La os ikke glemme aa forarbeide vor frelse med frykt og beven. La os to Brorsons ord til hjerte:

"Op vaak og bed, min sjel du vet dig ellers ikke sikker at du kunne drages ned i den ondes strikker"

Nu kjære leser, disse Jesus ord har vel vert for dig som de har vert for mig, til stor trøst og opmuntring? Jeg vet at til en nybegynner paa livets vei vil komme dette sprogsmaal: "Kan jeg bli bestandig i troen inntil enden? Paa dette spørgsmaal svarer

## DET SKJØNNESTE MINNE.

Forstanderinnen paa et stort hospital blev engang spurt om hvilket minne var særlig fremtrædende i hennes lange erfaring som sykepleierske.

Efter aa ha tenkt sig om et øieblikk, fortalte hun følgende oplevelse.

Det hendte for flere aar siden. En fryktelig ulykke hadde funnet sted i byen hvor jeg var sykepleierske, og to unge gutter blev bragt inn, dødelig lemlestet. En av dem døde straks efter han kom inn paa hospitalet. Den andre var fremdeles ved bevissthet. Men hans ben var knust. En hurtig undersøkelse viste at det eneste haap for guttens liv var aa amputere benene i all hast. Men det var sannsynlig at han vilde dø under operasjonen.

"Si mig," sa han modig, "kommer jeg til aa leve eller dø?"

Lægen svarte saa ømt han kunne: "Vi faar haape det beste, men det er ytterst tvilsomt."

Da gutten hørte sin dom, blev hans øine store og fulle av taarer. Hans lepper skalv, og tross hans forsøk paa aa holde dem tilbake taarene frem og trillet ned over hans kinder. Han var bare sytten aar, men hadde en manns mot.

Som vi stod rundt ham, færdig til aa bære ham in i operasjonsværelst, samlet han sine synkende krefter og sa:

"Hvis jeg maa dø, saa har jeg en begjæring. Jeg maa gjøre det for min døde mors skyld. Jeg lovde henne at jeg vilde gjøre det, men har utsatt det til nu."

Vi lyttet, og undredes paa hvad den stakkars gutt kunne mene.

Med anstrengelse fortsatte han:

"Jeg vil gjøre en offentlig bekjennelse av min tro paa Kristus. Jeg ønsker en prest. Jeg vil bekjenne mig til aa være en kristen før jeg dør."

En sykepleierske blev øieblikkelig sendt efter en prest som bodde i nabolaget.

Imidlertid flyttet vi gutten inn i operasjonsværelset. Der la vi ham paa bordet.

Nettop da kom ogsaa presten, og gutten ønsket ham velkommen med et vennlig smil. Presten tok guttens haand. Jeg hadde holdt den, og den begynte alt aa bli kold. Lægene, sykepleierskene og flere andre som kom inn for aa lytte til bekjennelsen stod ærbødige rundt om ham.

"Jeg tror," — han skalv i stemmen og kunde neppe høres, saa svak var han. Jeg kunde ikke bære mig for aa graate. Lægen kunde heller ikke annet. Ikke en sjel i værelset vil noensinen glemme dette syn eller disse ord som den stakkars gutt uttalte med døende stemme:

"Jeg tror paa Jesus — Kristus — vaar — Herre — og — Frelser —"

Mere kunne han ikke faa sagt.

Da presten saa at enden var nær, la han et stykke brød i guttens munn og helte noen draaper vin til has lepper. Slik han sakramentet paa operasjonsbordet. Mens presten bad, samlet gutten sine siste krefter og sa med tydelig stemme:

"Jeg tror!"

Med disse velsignede ord gikk han inn i døden.

Lægen la kniven til side og bøide sitt hode. Den Store Læge hadde tatt guttens sak i sine hender.

Dette var det mest rørende og den skjønneste ting jeg har sett i min erfaring som sykepleierske i en rekke av over tyve aar.

*Overgi dig til Herren slik som du er, saa skal han gjøre dig slik du bør være.*

Jesus: "Jeg gir dem evigt liv og de ska aldrig i evighet fortapes o.s.v." Saa vil vi bede:

"Bli hos mig kjære Herre Krist blandt verdens tusinn farer, jeg faar ei ro for satans list om du mig ei bevarer. Om du ei med din hyrdestav o gode hyrde til min grav mig verge vil og lede." —Amen.  
—O. J. M.

## TAKKEGUDSTJENESTEN I OSLO

*Biskop Berggrav holder Prækenen. "La os leve for dig, Gud, i Norge — la det være vor Tak."*

Fra Norge berettes om Takkegudstjenesten, som holdtes i Vor Frelses Kirke i Oslo, efterat det var blitt Fred i Landet og Kongefamilien hjemkommet.

Biskop Eivind Berggrav holdt Præken, og som Tekst hadde han valgt den 66de Davids Salme, Vers 8 til 12:

I Folkeslag, lover vor Gud og forkynder med høi Røst hans Pris, han som holdt vor Sjæl ilive og ikke lod vor Fod vakle! Thi du prøvet os, o Gud, du lutret os, ligesom man lutrer Sølv. Du førte os ind i et Garn, du la en trykkende Byrde paa vore Lænder. Du lod Mennesker fare hen over vort Hode; vi kom i Ild og i Vand. Men du førte os ud til Vederkvælgelse.

Biskop Berggrav sa i sin Præken.

Du prøvet os, Gud, — ja, i Sandhed, han prøvet os. Det er næsten et for svagt Udtryk — han lutrer os ligesom man lutrer Sølv — i Ild. Det passer bedre. Det brændte og sved ofte. Han førte os ind i et Garn, som snørtes sammen, tettere og tettere. Og ikke nok med det — han la tyngende Byrder paa os, og han lod Mennesker fare over vort Hode, vi kom i Ild og Vand Truselen var fuldstændig over os — hvert Hode her i Landet stod for Hugg. Vi kom i Ild ag Vand, avvekslende sviende og isnende.

Vi førtes ind i Lidelsens Ild, vi kjendte Forargelsens Mørke om os, og vi kom i det isnende Vand. Vi husker de mange som blev pint og plaget, og vi kunde ikke gjøre noget for dem. Vi var fyldt av Angst for vore kjære, for Folket, det isnet i vort Blod.

Er da dette noget at takke for? Vi er taknemlige idag for den overvældende Befrielse, men vi har noget at takke for, ogsaa fra de onde Aar. Det er det, Ordet sier os idag: "Du holdt vor Sjæl ilive, og du lod ikke vor Fod vakle." Da vi opgav alt, blev Gud vor Eiendom. Ikke bare i Befrielsens Stund, i Bønnhørelsen — han var hos os i de onde Tider.

Der sidder nogen tilbage med Spørsmålet: "Hvorfor skulde min Man, min Søn, tas bort?" I vor Takkegudstjeneste her i Kirken idag har vi iblandt os en Folk, som repræsenterer det norske florumvundne Flag — de faldnes efterladte — Soldatens, Sjømandens, Flyverens, Fangens, Hjemmestyrkemandens Esterladte.

Det er mange lukkede Læber, som taler i Norge idag — Livet var ikke bare Prøvelse, Ild, Vand og Rædsler — det sier sit Vidnesbyrd om at Gud holdt deres Sjæl ilive. Uden Evighedens Lys vilde alt været et Mørke; men vi hadde Evighedens Lys over os. Det var mange Gange vondt at se det — men det var der. Om vi maatte brydes med Gud i Bønnen, saa var han alligevel Gud.

Naar vi var i slig Tilstand, at vi syntes Hjertet bare snørte sig sammen, da vi ligesom ikke kunde be — da var det som om Gud mødte os bare i Ordet: "Getsemane." Gud var ikke bare med os i Medgangens Dage, men han var med os ogsaa i de mørke, Lidelsens Dage.

Der er noget av Sølv i Mennesket, men hvor urent og grumset det ofte er. Vi har skjönt lidt av det i denne Tid, — vi saa kanske hvor nødvendig det var for Gud at rense en Menneskeslegt.

Naar vi idag ser tilbake paa denne Tid, la os da takke Gud for at han lod vor Sjæl leve. Det er vel forskjellig den enkelte har at takke for. Vi har været mer i Lønkammeret i denne onde Tid end ellers. Og det er nok mange som i disse sidste Uger har oplevet hvad det vil si at gaa glad ind i Lønkammeret, der hvor vi ellers stred vor Bønnekamp. Det var saa vældig naar det først kom. Det var mere end vi kan kalde en Bønnhørelse, for ingen av os hadde vaaget at be om saa meget. Vi bad i Angst og Spænding — lige til den 7de Mai, da vi læste i Aviserne: "Vil dere ha Borger-

krig, saa skal dere faa det". Vi vidste ikke, lige til det sidste Øieblik, hvad som kunde hende; vi vidste ikke det værste kund hende os.

Men fra den Eftermiddag, da Velsignelsesfloden brød ud over os het i Norge, har vi havt mange Besøg til dette hellige Stedet vort — Lønkammeret.

Det er godt at vi kan samles over hele Norge idag og si vor Tak til Gud for Frihed, Frelse og Fred.

Biskopen sluttet sin Præken med en varm Takkebøn og sluttet med disse Ord: "La os leve for dig, Gud, i Norge, — la det være vor Tak."

## Takk For Ordet!

*Av pastor A. E. Berg*

Takk, kjære Gud, at ved ditt Ord du taler til oss her paa jord; sikker rettesnor for livet ved ditt Ord du har oss givet.

Paa det i tro urokkelig vi stoler, tross all verdens svik; tross verdens vantro, skam og last, ditt Ord til dig oss binner fast.

Ved Ordet gjort til arvinger, vi skue skal all himlens hær. Da du i daap' oss bandt til dig vaar fot blev satt paa himmelvei.

I barndoms aar vaar far og mor tok vare paa at ved ditt Ord vi lærte dig vaar Gud aa kjenne og hjertet til dig daglig vende.

Det var ditt Ord som bandt oss sammen som mann og hustru med et amen, og bød oss vandre haand i haand veiledet av din Hellig Aand.

Led oss, o Gud, til slik aa virke i hjem, i skole og i kirke, at Ordet som blir folk tilsendt maa gjøre at de blir omvendt.

Naar vi paa sykeseng oss vaander, evig haap ditt ord oss aander. Ti Jesus, han som døden smakte, en evig frelse til oss bragte.

Naar dæres ut av hjem vaar kiste, saa følger Ordet til det siste; med det besegler du vaar grav — takk, kjære Gud, som Ordet gav!

## Langt Nok

"Saa langt som øst er fra vest, lar han vore misgjerninger være langt fra os." Salme 103, 12.

Hvor langt det er mellem øst og vest, kan jeg ikke si. Men naar Herren har fjernet vore misgjerninger, saa de er saa langt fra os som øst fra vest, kan vi trøste os med at det er langt nok! Ja, tror du ikke det, kjære leser?

Dette er billedsprog, skjønner vi. Det skal overbevise de elendige om at Herren forbarmer sig over dem paa en riktig grundig maate. Det som laa imellem ham og dem, det som hindret og stengte, som dømt og saaret — er forsvundet som dug for sol.

Ære være Lammets blod som renser den urene fra al hans brøde naar han trer in i Guds ransakende lys!

Misgjerningene borte!

Han fjernet dem.

Han bar dem, led for dem, døde for dem, sonet dem, tilgav dem.

Saa er de borte. Borte i tiden, borte i evigheten, borte i livet — i døden — i dommen. Evig borte, alltid borte, fuldkommen forlat.

"Langt fra os." Øst og vest er alltid skilt. Syndernes forlatelse: — "Min ende fromhet indfor Gud —."

*Simon Duun.*

*Den som drikker for aa slukke sin fortvilelse, forsøker aa slukke helvede med brand.*



## Tomorrow

By Gertrude Wartchow

"Tomorrow never comes today,"  
Our Davy-boy once said;  
Struggling to get this problem straight  
Within his little head.

That no tomorrow ever comes,  
It always is today,  
And that too soon today is gone  
To be a yesterday.

Today is that tomorrow grand,  
Wherein we planned to do  
So many wondrous, noble things  
Before the day was through.

Our head was filled with countless plans  
When set the evening sun;  
But now the day is almost gone,  
And only half are done.

Lord help us so to plan our days  
That we at last can say,  
"Now all is done that I had planned  
I'd like to do today."

We toil assiduously to cram something  
more into those scrap-bags of knowledge  
which we fondly call our minds. Seldom  
do we rest tranquil long enough to find  
out whether there is anything in them al-  
ready that is of real value,—any native  
feeling, any original thought, which would  
like to come out and sun itself for a while  
in quiet.

For my part, I am sure that I stand more  
in need of a deeper sense of contentment  
with life than a knowledge of the Bulgarian  
tongue, and that all paradoxes of Hegel  
would not do me so much good as one hour  
of vital sympathy with the careless play  
of children.

—Henry Van Dyke

A Christian home always welcomes con-  
sideration of the whole missionary pro-  
gram and does not hesitate to give its best  
for this cause.

## L. D. R. News Items

The annual convention of the Camrose  
Circuit L.D.R. was held on May 19th at  
Bethlehem church, near Dinant. The mor-  
ning session was conducted jointly with the  
W.M.F.

We opened our afternoon session by  
singing "Open Mine Eyes". Pauline Bus-  
enius led in devotion, reading from Galat-  
ians 6. The Scandia L.D.R. then sang,  
"Master The Tempest Is Raging." The  
usual business order followed and officers  
elected. President, Clarice Skaret, Armena.  
Vice-Pres., Sophie Lomnes, Armena. Sec.,  
Marie Gronlund, Donald. Tres., Dorothy  
Vinge, Camrose.

The chorus "Open Mine Eyes" was then  
sung, followed by the theme "Entering  
Open Doors", the panel discussion in four  
parts based on Revelation 3:8. "Entering  
Open Doors Through Witnessing", pre-  
pared by Judith Ree was given by Ardis  
Moe. "Entering Open Doors Through  
Prayer" was given very effectively by Amy  
Grue. God has definitely opened doors for  
us through our prayers and we must con-  
tinue to pray without ceasing, as we enter  
through the open doors. "Through Giv-  
ing", by Dorothy Vinge was brought forth  
very feelingly how our life is a time of  
giving for Christ. The Bethany L.D.R.  
then rendered a duet, "Speak My Lord",  
after which the last panel "Entering Open  
Door Through Organized Missions" was  
presented by Alice Stolee. It was an in-  
spirational message, challenging us to see  
that the Gospel was brought forth to all.  
Let us heed God's command to give and to  
go.

The missionary message "The Open  
Doors of the World" based on the text I  
Cor. 16:9, was given by Pastor Haave. Let  
God's spirit speak to you and to me, and  
He will give you power to speak and direct  
in His work, as we enter through the var-  
ious doors. M. G. Sec.

## NOTICE

All material and news items pertaining  
to W.M.F. or L.D.R. please send directly  
to the undersigned. If typed, please double  
space.

Mrs. J. B. Haave,  
Rose Valley, Sask.

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

"So then ye are no more strangers and  
sojourners, but ye are fellow-citizens with  
the saints, and of the household of God."  
Ephesians 2:19.

To become a Christian introduces many  
blessed changes into our life. Among other  
things we become members of the household  
of God. This is the greatest honor and  
glory of our life, its indescribable bliss.  
To think that God goes in and out your  
house — walks among the greater and the  
lesser events which constitute your daily  
life! What evil can befall the house in  
which God dwells?

However, much is expected of the mem-  
bers of God's household. God expects a  
great deal. He expects to have the priv-  
ilege of sanctifying our house and home by  
His divine presence. To fill it with a God-  
fearing, quiet, pure, and clean spirit, that  
all who dwell in the house may share in  
this spirit. Such homes and households  
mean more to God than many church  
buildings and more than many pastors and  
preachers.

But the world, too, expects a great deal  
from those who are of the household of  
God. And the world has a right to do so.  
Let us pray that the world may know that  
God goes in and out of this home of ours.  
Let the world see that we go in and out  
of the household of our Father with our  
joys and our sorrows. Let the world see  
that we are free citizens of the eternal  
realms, alive in this world, but not of it.

## Circuit News

The W.M.F. of Swift Current held their  
convention at White Valley Church, Pastor  
Christenson's charge, May 24th, 1945, with  
president, Mrs. Geo. Gilbertson, in charge.  
The meeting opened at 10 A.M. by singing  
"Thee God We Praise", followed by devo-  
tion by Missionary Gerhard Ostrem. Nora  
Gilbertson and Bernice Anderson sang the  
duet, "Follow Me." Pastor M. B. Odland  
of Swift Current conducted a short Bible  
Study on Paul's letter to Philemon. The  
L.D.R. girls of Frontier then sang, "We  
Would See Jesus."

Missionary Ostrem gave an interesting  
talk, presenting the need of the people in  
Colombia to see Jesus. In the afternoon  
Mrs. Ostrem described their work among  
the people of Colombia. Pastor Christen-  
son spoke briefly on Acts 16. During the  
business session reports were heard from the  
Secretary, Treasurer, Mission Box, Cradle  
Roll, and Thankoffering Departments. The  
new project, that of radio work, was out-  
lined in a letter from Mrs. Brun.

The projects of the Life Membership and  
In Memoriam Department were reviewed  
in detail. The Circuit History book also  
on display. The following are the officers:  
President, Mrs. H. F. Johnson, Kyle, Sask.  
Vice-Pres. Mrs. G. Gilbertson, Frontier,  
Sask. Sec. Treas. Mrs. A. O. Anderson,  
Frontier, Sask. Mission Sec. Mrs. Chris  
Haugen, Admiral, Sask. Education Sec.  
Mrs. Benny Olson, Admiral, Sask. Char-  
ities Sec., Mrs. R. J. Muri, Hallonquist,  
Sask. Life Membership and In Memoriam  
Sec., Mrs. M. Hagen, Admiral, Sask. His-  
torian, Mrs. Elizabeth Wig, Eastend, Sask.  
Promotion Sec., Mrs. Geo. Bergholz, Swift  
Current, Sask. The session was inter-  
spersed with musical items, and closed with  
"Now Thank We All Our God." The  
White Valley ladies served both dinner and  
lunch.

Mrs. A. O. Anderson, Sec.

The W.M.F. of Peace River Circuit held  
an all day rally in the Valhalla Church on  
Sunday June 10th. It was well attended by  
visitors from various points. Pastor Nord-  
mark of Sexsmith took charge of the morn-  
ing service.

In the afternoon the W.M.F. held their  
program, having chosen as their topic "The  
Lord's Prayer". Opening song, "Praise to  
the Lord", followed by devotion from Luke  
11:1—13 (Lord's Prayer) by Almah Ron-  
ning. A few words of welcome were then  
given by Mrs. P. Loberg of Valhalla Centre  
and responded to by Mrs. Nordmark of  
Sexsmith. Olga Lundberg then sang, "Teach  
Me To Pray." The introduction to the  
topic was given in a very well read paper

prepared and read by Mrs. Olga Lundberg.  
Bible passages chosen were Luke 11:1—13  
and Psalm 121.

The second speaker, Mrs. Lind of Val-  
halla Centre, spoke in Norwegian. Her part  
of the Lord's Prayer was "Our Father which  
art in Heaven, Hallowed be Thy Name,  
Thy Kingdom come." Our Father in  
Heaven gave Himself His name, that we  
might pray to Him, and praise Him. The  
Lord's Prayer is not only for us but has  
been used by all generations. Those that  
call on His Name shall be saved (Acts 2:  
21). All knees shall bow to that Name.  
All tongues shall proclaim that Name  
(Romans 14:11). His Kingdom comes to  
us when we believe and God gives us His  
Holy Spirit. It consists of righteousness,  
peace and joy in our hearts (Romans 14:  
17). When we pray "Thy Kingdom come"  
it means we are also praying for others.  
Christ died for all. God knows our con-  
dition, but He wants us to know it too. As  
a W.M.F. we should bring others to Christ.

Miss Florence Haugen of Norden, read  
the third paper on "Thy Will be done on  
earth as it is in heaven: Give us this day  
our daily bread." When we fail to do  
God's will it brings doubt into our lives. It  
is a privilege and not a duty to do His will.  
We gain strength for this through prayer  
and the sacraments. In Matthew 6:33,  
we are asked to seek first the kingdom of  
God. He wants us to ask for necessities,  
but this must be secondary. Man doth  
not live by bread alone (Deut. 8:3), but  
our souls must be fed by the word of God.  
Taking each word separately: Give:— He  
gives freely. Us:— Not only to me, but  
every one (Charity). This day:— only  
for today — not anxious for tomorrow.  
Our daily bread: — Not luxuries, but for  
our best welfare every day.

We must work. Idleness breeds distrust.  
This prayer encourages honesty and thrift.  
Through Jesus Christ we have access to  
His store house.

Singing was supplied by a group of  
Northfield Ladies and a solo by Miss Marie  
Buchholdt, all on prayer. The audience  
also sang a number of hymns on prayer.  
We hope to complete the topics on the  
Lord's Prayer at the fall convention. The  
W.M.F. offering amounted to \$54.48.

Mrs. Olga Loberg, Sec.

The W.M.F. of Edmonton Circuit met  
in convention at Bardo church, G. J.  
Ostrem pastor, July 29th, 1945, with pres-  
ident Mrs. J. Holte in charge. In opening,  
the hymn "Father Again In Jesus Name  
We Meet" was sung, after which Mrs. P.  
Olson led in devotion, reading from I Cor.  
13. Pastor Ostrem, Mrs. B. Anderson and  
the president then brought greetings. Mrs.  
Geo. Hendrickson, President of Canada  
District W.M.F. then explained the sim-  
plification plan. This plan was adopted by  
the Circuit. The officers elected are: Pres-  
ident, Mrs. J. Holte, Kingman. Vice-Pres.,  
Mrs. G. Ostrem, Ryley. Sec. Treas., Mrs.  
Geo. Pedel, Irma. Mission Sec., Mrs. S.  
Cinnamon. Life Membership and In  
Memoriam Sec., Mrs. P. Nelson, Irma.  
Education Sec., Mrs. P. Bjornson, Tofield.  
Christian Nurture and Cradle Roll Sec.,  
Mrs. W. Grosland, Holden. Charities Sec.,  
Mrs. I. Ness, Kingman. Promotion Sec.,  
Mrs. C. Holmberg, Edmonton. Historian,  
Mrs. N. Sand, Edmonton.

The afternoon session opened jointly with  
the festival of the 50th anniversary of Bar-  
do Church. Pastor O. K. Blomlie of Ta-  
coma, Wash. and former pastor of Bardo  
church, was the speaker. Convention offer-  
ing amounted to \$30.24. May God richly  
bless our W.M.F.

Mrs. Geo. Pedel, Sec.

Life Membership and  
In Memoriam Report

February 1, 1944 through January 31, 1945  
LIFE MEMBERSHIPS:

Barry, Mrs. Margaret, Central Lutheran  
Ladies Aid, Edmonton, Alta.

Berg, Mrs. O. C., St. John's Ladies Aid,  
Preeceville, Sask.

Bjaaland, Mrs. Lars O., Camrose Lutheran  
Ladies Aid, Camrose, Alta.

Dagsgaard, Mrs. Hannah, Central Luth-

eran Ladies Aid, Edmonton, Alta.

Dahl, Mr. O. T., Lac Qui Parle Lutheran  
Congregation, Bromhead, Sask.

Dahl, Mrs. O. T., Lac Qui Parle Luth-  
eran Congregation, Bromhead, Sask.

Field, Mrs. A. K., Immanuel Ladies Aid,  
Parkside, Sask.

Haugen, Mrs. A. K., Congregations of  
Torquay Parish, Torquay, Sask.

Haugan, Pastor A. K., Congregations of  
Torquay Parish, Torquay, Sask.

Homstol, Mrs. N., St. John's Ladies Aid,  
Preeceville, Sask.

Johnson, Mrs. Bennard, Salem Lutheran  
Ladies Aid, Torquay, Sask.

Johnson, Mr. Bennard, Salem Lutheran  
Ladies Aid, Torquay, Sask.

Knudsvig, Mrs. J. J., Camrose Lutheran  
Ladies Aid, Camrose, Alta.

Lerseth, Mrs. Peder, Prince Albert Cir-  
cuit of Canada District, Birch Hills, Sask.

Pederson, Mrs. Mary, Trinity Lutheran  
Ladies Aid, Torquay, Sask.

Peterson, Mrs. P. O., St. John's Ladies  
Aid, Preeceville, Sask.

Sorhus, Mrs. O. N., The Mission Band,  
Camrose, Alta.

Swenson, Mrs. Ivertha, Trinity Lutheran  
Ladies Aid, Torquay, Sask.

Broughten, Mrs. Anna, Bethany Ladies  
Aid, Donald, Alta.

Jerstad, Mrs. Marie Anne, Bethany  
Ladies Aid, Donald, Alta.

Melby, Mrs. Elise M., Birch Hills Ladies  
Aid, Birch Hills, Sask.

Rasmussen, Mrs. Kjersti, Camrose Ladies  
Aid, Camrose, Alta.

Storlee, Mrs. H. A., Camrose Ladies Aid,  
Camrose, Alta.

Thompson, Mrs. Anne, Ladies Aid, Park-  
side, Sask.

Anderson, Mrs. Sofie, Bawlf Ladies Aid,  
Bawlf, Alta.

Braum, Mrs. Ingrid, North Prairie Ladies  
Aid, Preeceville, Sask.

Eliason, Helga, Ladies Aid, Winnipeg,  
Man.

Hanson, Mrs. Guri, Bawlf Ladies Aid,  
Bawlf, Alta.

Iversen, Ellen Rorem, Canada District  
W.M.F.

Moan, Mrs. Bertha, Bawlf Ladies Aid,  
Bawlf, Alta.

Molstad, Mrs. Solveig, Bawlf Ladies Aid,  
Bawlf, Alta.

Peterson, Mrs. Inga, Prince Albert Ladies  
Aid, Prince Albert, Sask.

Rice, Maren Serina, Ladies Aid, Win-  
nipeg, Man.

Wollen, Mrs. Nettie, Golden Valley  
Ladies Aid, Viking, Alta.

Westby, Mrs. C. A. Zion Ladies Aid,  
Rose Valley, Sask.

## IN MEMORIAM: 2

Dahlen, Anna Rust, The W.M.F. of  
Saskatoon Circuit, Canada District.

Hille, Mrs. H. O., Pastor and Mrs. Stue-  
land and family, Cereal, Alta.

Submitted by Mrs. K. Bergsagel.

Note: The new secretary for the Life  
Membership and in Memoriam Depart-  
ment for Canada District is Mrs. O. Lund-  
berg, Sexsmith, Alta.

The W.M.F. of Moose Jaw Circuit met  
in convention May 26th at Macoun, having  
as their theme "Walking With God." Mrs.  
Geo. Draayers, Pres. of the Royal Nor-  
wegian Airforce and Navy Auxiliary, gave  
us a talk on her experiences as a nurse in  
Norway. Two splendid papers given, "Be-  
ing useful in our walk with God", by Mrs.  
J. Groettum, Moose Jaw, and "Profitable-  
ness of our walk with God", by Mrs. E. O.  
Ellingson, Maxim. Convention offering  
amounted to \$16.88.

Of interest to our Circuit, was the de-  
cision to sponsor a radio program over  
C.F.Q.C. during the summer. Each Cir-  
cuit W.M.F. was responsible for one broad-  
cast. Each local Ladies Aid was asked to  
send \$1.00 to Mrs. Arne Vinge, Torquay,  
for this project. The convention also voted  
two delegates to the District convention.  
Mrs. Edwin Torgunrud, Midale, was  
elected temporary secretary for Thankof-  
fering.

Ada Nelson, Sec.